THE

MADURA COLLEGE MAGAZINE

(REGISTERED)

(PUBLISHED EVERY MONTH)

CONTENTS FOR FEBRUARY 1936.

PAGE.

1. On the Temple Tower — xxxxiii
2. In Memoriam — 168
3. "Economic Myopia"
   By Mr. K. S. Srikantan, M. A. — 171
4. My Upper Cloth
   By Mr. P. R. Narayanan, B. A., (Old Boy) — 176
5. Sri Harsha as a Dramatist
   By Mr. Y. Mahalinga Sastry, M. A., B. L. — 178
6. Crossed the Floor
   By Mr. S. Krishnaswami, IV U. C. — 181
7. Questions and Answers — 183
   Questions:—
   Mr. R. Ramasubbu, I U. C.
   Mr. R. Ramasubbu, ,,
   Mr. N. Guruswamy, VI Form A.
   Mr. Ananthanarayanan, VI Form C.
   Answers:—
   Mr. A. R.
   ,, ,,
   Mr. Ramakrishnan B. A. L. T.
   Mr. H. Nataraj, IV U. C.

8. A Philosophical Query

By Mr. M. S. Ramaswami Aiyer, B. A., M. R. A. S. 187

9. The Late Mr. V. G. Suryanarayana Sastriar

By Mr. V. G. Srinivasan, II U. C. 188

10. ஈகை

By Mr. V. Jayaraman, VI A. S. H. S. 190

11. Notes 191

12. How the movement goes xxxxvii

उत्थातव्यं जागृतव्यं योक्तव्यं भूति कर्मसु।
भविष्यतीत्येव मनः कृत्वा सततमव्यथैः॥

"Awake, arise, and engage yourselves unceasingly and dauntlessly in works leading to prosperity, with the firm faith that success shall crown your efforts." And let the teachings of Sri Krishna sustain us in our endeavour for the good of the Hindus in particular and of Indians in general,—for the glory of God and of the motherland.

ON THE TEMPLE TOWER

This month, one hundred years ago, was born Bhagavan Sri Ramakrishna Paramahamsa whose birth-centenary the whole world is celebrating to day. Of him Swami Vivekananda said: "It took me six years to understand that Ramakrishna was not a holy man, but *Holiness* itself. He was the living embodiment of the Vedas, the Upanishads and other Hindu scriptures. He lived in one single life what not only the Hindu but whole human race lived spiritually for ages". He is no more in flesh; yet he survives in divine form and with outstretched hands calls upon us all to seek the haven of rest that his message offers unto us. To him belongs the glory of having demonstrated to a sceptical world that Soul and God were not mere figments of imagination, but facts that could be felt and realised. On this auspicious occasion, let us all lift up our hands in prayer to the supreme spirit invoking Him to shower the blessings of Wisdom, Love and Peace on all men. Let us never forget his saying: "If you want peace of mind, serve others......If you wish to find God, serve man."

ooo ooo ooo

In the passing away of Mr. Rudyard Kipling, the world has lost a rare type of creative artist. The late Mr. Kipling belonged to that select band of men whom it is impossible to dislike. The popularity of his works has won for him a secure place in the heart of every one. His publishers, we are told, sold during his life-time nearly four millions of his prose works. In the year 1934 ten thousand copies of 'The Jungle Book' were sold. In the United States, the sales averaged one hundred thousand a year. It is no wonder that his 70th birthday was celebrated universally. Through several works and particularly through the 'Jungle Book' and 'Kim,' he created an interest and affection for our country in millions who would not have otherwise ever thought of it. He was a wide traveller and several of his works are the results of his

experience. The knowledge of the world he acquired during his travels was freely used for his fiction. Before his death, he enjoyed all the honours his country could give. In 1907 Kipling was awarded the 'Nobel Prize' for literature and was honoured by many Universities at home and abroad. He was the only civilian invited to Buckingham Palace when the guards were given their colour. We deeply mourn his loss along with millions of his admirers.

ꝏ ꝏ ꝏ

The Trustees of the Sir Dorabji Tata Trust deserve to be congratulated on their starting the Sir Dorabji Tata Graduate School of Social work in Bombay. Though the zeal for social work has not been wanting in India, much has not been achieved upto now, because there has not been so far any trained workers in the field. In fact, several attempts at social work have been a failure. "Inefficiency in Social work means not only the wastage of public funds but also less effective service to the people in acute need of their services." The School stands for soundness of essential principles of education, for flexibility of method and for a working relationship with the whole professional field that will give both perspective and depth to its education programme'. We are glad to note that in their anxiety to maintain a high academic standard, they have not neglected the practical side of the problem. The authorities believe that "Scholarly attitudes are not incompatible with simplicity and commonsense and that the test of the professional social worker is his ability to give himself in intelligent, skilful and disinterested service to others." The syllabus includes important subjects like child welfare, social statistics, public welfare administration, social psychiatry, social legislation, organisation of welfare activities and history of philanthropy and public welfare. We pray to God Almighty to give to this institution a long life of useful service. It is hoped our students would take advantage of this unique opportunity in ever-increasing numbers.

"We are afraid that there is more "*drift*" than "*plan*" in Colleges today" observes Mr. N. Kasturi of Mysore University in the course of an article on 'New type of Student' in the 'Hindu.' It is really strange that when the atmosphere is charged with the talk of planning, few people should have turned their attention towards the need for planning the education and life of our graduates. Do our Colleges train our young men to plan out their lives? Is there any continuous, scientific evaluation of the methods and results of college teaching? In short, an organisation that would take the undergraduates in hand when they enter into the college and plan out their future in consultation with their parents is an immediate necessity. Even if it is found difficult to give to the students vocational guidance, the colleges can at least encourage self-reliance and help the students to help themselves during college years. "Every college can help its students to experience the unique pleasure of self-support by having an appointment committee and after inviting gentlemen of the locality to write to them about their requirements, place students in positions such as tutors to children, book-keepers, advertisement agents, salesmen, proof correctors, stenographers, guides, statisticians and similar jobs." Another suggestion of the writer is that no fee concession should be given to a student on the basis of poverty or birth without giving him the privilege of helping the college in return or by doing some odd jobs for the college, in the office or library or laboratory. It is no longer possible to see our youths "going back with high degrees and crawling on their stomachs to get jobs."

ஃ ஃ ஃ

It is a depressing thought that with the growth of Democratic Ideals the fine flower of civil manners seems to be wilting. The modern student, who is taught that neither age nor authority nor rank nor any of the other outward disparities or condition invite respect or deference for him, is a very bad product of the never social code. It has, therefore, become a

very important question whether teachers should instruct their scholars in manners. It is hard even to say whether manners are matter of instruction at all or are not the product of a state of feeling. Good manner cannot be taught in the way that one teaches History or Mathematics or again Philosophy. The impulse to good behaviour, however, can only be communicated; for manners are imitative; but it can only be communicated by those who themselves know how to behave. One may succeed in infecting the average person with politeness by revealing his own grace towards him. Only when example proves quite ineffective that there is need for imposing politeness as a duty. Behaviour is a subject much like the higher morality preached from the pulpit. A student inevitably looks to see it exemplified by those whose business it is to expound it. It has, therefore, become the paramount duty of the teachers to live up to certain high ideals.

IN MEMORIAM

With the whole world we mourn the death of a great and good king in the passing away of His Majesty George V on the 20th of last month. His greatness and the beneficence of his reign shone in an outstanding manner after the fiery test through which the world and its ancient institutions passed during the cataclysm of the great. War during which a new evaluation was given to many component parts of what was deemed to be established order in human society. When many thrones disappeared as a result of that mighty clash between the old and the new, the kingship in Britain rose in dignity, influence and public esteen. This was mainly due to the life and work of the late king and his striving to realise the great ideals of that exalted office during the course of the discharge of his kingly functions. He was an ideal contitutional sovereign. According to Hindu conception of Kingship coming to us from ancient times, the maxim that ' a king can do no wrong' had no place in Hindu culture and he was as much subject to kingly Dharma, as the meanest of his subjects to theirs. He was a ' Slave of Duty', as a great royal exemplar once proclaimed that he was. Kingly Dharma represents the limitations which hedge round a limited monarchy as conceived in the West. Humanity in the vicissitudes of its diverse experiments in the art of political government will have to evolve one which would combine in itself all that is best in kingly, aristocratic, and democratic methods of government. The late king contributed by his life and example all that was best in the monarchical institution of political rule. Not merely Britain, not merely the great Commonwealth of Nations of which he stood as the symbol and the head, but the whole humanity has been enriched by his life, and example and is the poorer for his loss. He was sustained in his noble work by his gracious consort to whom the sympathy of the whole world is extended on this occasion of sorrow. The rich traditions clustering about kingship which the royal house of Windsor has built up during three generations, we feel no doubt, will be

further strengthened and enhanced by its present representative who ascends the throne equipped with a variety of rich and unrivalled experience and broad popular sympathies, as a result of wide travel and strenuous apprenticeship for that great office, and a mind which promises to add to it new grace and beauty. The reign of His Majesty King Edward VIII begins under the highest auspices of Love and Goodwill and may he raise still further the Ideal of Kingship, is the prayer of the loyal subjects of his world-wide Commonwealth and of those who are outside it.

A. RANGASWAMI AIYAR.

° ° °

It is with profound sorrow that we have to record the loss sustained by the Empire and the world in the demise of King George V. His late Majesty was not merely one of the most fortunate Rulers of the British Empire, but one of the gentlest and most beloved. The Jubilee of his reign which was recently celebrated with such great and world-wide enthusiasm will certainly go down in History as perhaps the most memorable years in the century. But King George's title to fame rests on his unique contribution to the idea of Kingship. Those who had the privilege of hearing him broadcast over the radio must have been struck by the sublime simplicity, the unaffected charm and intense sincerity of the *man*. It would be no exaggeration to say that the concept of royalty itself grew to mellowness with his growth. His death has been universally mourned as a personal bereavement. For long he will stand as the highest embodiment of the British character; and through the changes and chances of the coming years will inspire not merely his own countrymen, but all those who are inspired by character and personality. For, though the most powerful monarch of the modern times, he depended for his sway over men and affairs on the subtle appeal of imponderable forces, manifested in his person. May his soul rest in peace!

The King is dead. Long live the King:— Edward VIII to whom we offer our loyal greetings.

P. MAHADEVAN.

Inscrutable are the ways of Providence. His late Majesty George V, is no longer in the land of the living. When we poor mortals celebrated his Silver Jubilee last May, little did we imagine that the end would be so sudden and so near. He was the soul of honour and goodness. He was great but human. To his devout Indian subjects he was more than a mere Emperor. He was and the kingship will ever be a religious institution, an aspect of Great Beyond, to be reverenced and worshipped. A glorious and eventful reign of 25 years has come to an end. It was a period of world trouble which tests the best in men. It is a remarkable tribute to his personality, that he came off well, unscathed, and even the most purblind republican has a warm corner and a kindly thought to the late Emperor. He has built for himself small temples in the hearts of his Indian subjects, where he resides permanently, the Emperor in whose reign India was enabled to attain her political manhood. May his great soul rest in Eternal Peace and Bliss!

OHM SHANTI.

V. SUBBUSESHAN.

ooo ooo ooo

Our noble Sailor King and Emperor George
Who safely steered the mighty Ship of State,
For Five and Twenty Years, helped by his mate
Queen Mary with a loving heart and large;
Who wrought for Peace at Empire's flaming forge
And shaped his loving, loyal Subjects Fate
To Greatest Good, with simple life and straight,
Inspired by Vision of the sweet Swaraj,
A Perfect Gentleman who played the game
With sovran power, sweet self-sacrifice:
Has gone to take his rest in Paradise,
Now boom the guns; the bells ring in his Fame;
Sarmo Salutes Edward whom all acclaim
King-Emperor with loyalty and praise.

—G. C. SARMA, B. A.,
(OLD BOY)

"ECONOMIC MYOPIA"

BY
K. S. Srikantan, M. A.

"Plan, Plan, Plan", has almost become a universal cry. Yet God knows what exactly it means. To the advocates of economic planning, it offers almost the only hope of escape from the present economic cataclysm. The authors claim for it virtues too numerous to mention. To many, planned economy is almost an economic "Kalpavriksha". Few of those who advocate such a scheme have realised the almost disastrous consequences of their plan. A self-centred economic plan like a self-centred individual secures neither individual advantage nor aids in the betterment of others. * Though planning is a substitute for competitive economy, the process is not so simple as it appears. The transition cannot be accomplished smoothly and much less painlessly.

Planned economy, as defined by Werner Sombart, that greatest Philosopher of Capitalism is essentially national. As a rule, in every country in which planning has been put into effect, in the course of the last few years, the transition has been accompanied by the adoption of a strict protectionist policy. In short, the aim of planning is to develop infant industries, to maximise agricultural and industrial production and to eliminate foreign competition with a view to secure economic self-sufficiency.

Planning, therefore, breaks the existing system of world economy into a number of more or less effectively closed national units. The competitive organisation of the world market is being destroyed without its being replaced by another comprehensive scheme of international relations. The countries pursuing a policy of economic nationalism are now in an anamolous situation. Some feel that they have burnt the house to roast a pig. America almost the first to launch the

---

* Journal of the Institute of Bankers.

scheme of planned economy has paid severely for her policy of economic isolation. In pursuance of a scheme of economic nationalism, she forced up the price of cotton by controlling its production and sale, by restricting the acreage under cultivation, by advancing loans to the cultivators under the Bankhead Act and by state purchase of cotton at a fixed level. Little did she imagine that this artificial control of natural forces would lead her to such disastrous consequences. Her price level advanced above the world level resulting in the loss of world market to her cotton. The American textile mills on their part had to incur increased cost of production in that they were obliged to purchase cotton at a higher local price and to pay, in addition, the processing tax which the Government levied on the textile industry in order to finance the scheme for helping the cultivators. In short, her policy of economic planning deprived her of both internal and external markets. As the local price of cotton shot up, thanks to the limitations imposed on her productive capacity, shrewd Japanese invaded the internal markets while her higher cost of production deprived her of her external markets. America realised the futility of economic isolationism at a heavy cost indeed! She has begun to set the house in order. She no longer thinks of controlling the waves of the economic ocean. She has reduced her tariffs up to fifty per cent in favour of countries negotiating new commercial treaties. In the words of Mr. Cardell Hull "this marks the first break in the long jam of international trade created by restrictions such as quotas, import licenses, exchange controls, special arrangements and almost numberless throttling devices. Having once started on the road away from mediaeval mercantilism which was strangling the commerce of a new world, progress should now be more rapid and the movement gain momentum".

In a close national economy it is needless to point out that production ceases to be governed by considerations of relative costs and returns. In such a scheme the income derived by the community from production diminishes since labour and

capital are necessarily diverted from occupations in which they could obtain the maximum returns to less remunerative but more important employments. Moreover, it has to be realised that in a world broken up as a result of this economic planning into a number of isolated economic units, the giant industries which have grown up under conditions of world-wide competition are forced to depend upon the purchasing capacity of the respective home markets—a purchasing capacity which on account of the very policy of economic nationalism has considerably dwindled. The repercussions of planned economy have been particularly severe on the farmers. In actual fact no country, however large and abundantly supplied with natural resources, is so placed as to be able to exist in complete isolation. Numerous are the sacrifices that a country crying for planned economy has to make in exchange for the questionable boon of economic stability. Even Hitler said some time back that a self-sufficient Germany under modern conditions was an impossibility.

When we turn from these general considerations to a study of planned economy with reference to the economic future of our country, the reader can well anticipate our conclusion. India is an agricultural country depending largely on foreign markets for her produce. A condition precedent to the success of any policy of economic planning is the creation of adequate markets in our own country for our own products. To expect foreigners to purchase our products when we restrict their import by artificial barriers is to expect the impossible. The question, therefore, is, could any improved demand in India provide an outlet for the commodities which India is most fitted to produce. The answer is an emphatic 'No'. Let us take the example of cotton which is bound to remain for years to come a very important commercial crop of India. Her production of cotton for the last ten years has averaged 5.3 million bales of 400 lbs. each. In the last year Indian mills themselves consumed only 2 million bales of Indian cotton while handloom weavers 0. 75 million bales

out of the total Indian crop. Thus India's home consumption of her own cotton is only 2. 9 million bales as against normal production of 5. 3 million bales. The planners might retort by saying that a market could be created for the balance by checking the import of foreign cloth. Let us take the year 1933-1934 when the import of foreign cloth amounted to 795 million yards while the Indian mills' production amounted to 2945 million yards. Therefore, even if the imported clothes had all been made in India from Indian cotton, even that would have increased the consumption of home cotton by, say roughly 650,000 bales. Thus India would still have to find a market if she starts on a scheme of "Economic Nationalism" for about 1,850,000 bales of cotton. *

Let us take again the case of paddy, one of the most important of the food crops. Here again a policy of economic nationalism would land her ryot in ruin. The price of paddy is already very low. The new irrigation schemes are going to add to her existing production by bringing more lands under cultivation of paddy. Even as it is, she is not able to consume what she produces. The pacific countries require 2000 million lbs. of rice per annum and the demand is now largely met by India. If as a measure of retaliation the foreign countries refuse to take our paddy the consequent effect upon the Indian ryot can more easily by imagined than described. Even as it is, the total export of rice for the whole of India is showing a steady decline and is therefore causing no little anxiety.

The lesson to our country, therefore, is clear. Those who are fanatic about economic planning in India are really under "Economic Myopia." The sooner we overcome this myopia, the better for us. Whatever it might mean to other countries, to India it is sure to bring disaster. "We have paid an excessive price to learn the lesson of the danger and futility of a planned economy", says the Guaranty Survey, "but even this expenditure could be regarded more calmly if it were not for the fear that

* Sir George Schuster.

perhaps the lesson may not yet be fully comprehended. The time has arrived not to alter the constitution but to permit business to solve its own problems, as it has in the past depressions, with considerable success, free from political domination that has spread uncertainty, undermined confidence and brought discouragement".

It has, however, to be recognised in fine that there would be interests which would stand to gain from the immediate effects of the transition to close national economy. But even they will be disappointed. Later on, owing to reduction of the purchasing power of the community, exporting industries and trades, shipping and transport in general and branches of internal finance will also suffer. In fact the balance of these oppossing interests is so exactly adjusted, that choice between planned economy and competitive economy is made difficult. In the midst of instability, stability in economic matters is an impossibility. To efface competition from modern economic organisation is well nigh impossible. "What we need most at the moment is a new approach towards problems based on a new spirit—the spirit that the prosperity of one nation depends upon the prosperity of others".

Plan we must, but it should be on international basis.

Teacher:—"What is your name, my dear boy"?
New Boy:—"Narayanan."
Teacher:—"Always say 'Sir' when you speak to a teacher."
New Boy:—(Apologetically) "Sir Narayanan"

(S. N. V., V Form, A)

Teacher:—"Why do you come to school"?
Student:—"Because the school cannot come to me"?

(S. N. V., V Form, A.)

MY UPPER CLOTH

BY

P. R. Narayanan, B. A. (Old Boy)

The day was hot. Everything around me was burning. But my heart was particularly burning because my friend Kittoo, the troublesome insurance agent, had snatched away my upper cloth to attend the marriage of the only son of the only rich man of our place.

I was never in the habit of praying. But the loss of my cloth made me pray for the safe return of Kittoo, for I knew his careless ways regarding other's properties. As though in answer to my prayers I found the doors suddenly opening and in walked Kittoo altogether in a different condition from the one in which I had seen him when he left for the marriage. With his head heavily bandaged, left arm in a sling, right eye bleeding, front tooth missing and marks of finger prints all over the body, he appeared to be the fittest man for the anxious care of the Red Cross Society.

On his back was a cloth which indicated that it was once a shirt. The moment he entered he sank into a luxurious easy chair of mine with a groan. My heart softened. I went to him. " Say! What is all this ? Been quarrelling with wife?" " No!" growled Kittoo. "Then how did you happen to manage all this fancy make-up ? Tried to stop the fire Engine? " "Don't be silly; you know I had been to marriage."

" Indeed with my upper cloth on, " I cut in.

" Never mind your upper cloth ", retorted Kittoo.

" But I do mind my upper cloth. This is very funny; you go to a marriage and return in an ambulance. I don't understand any thing. Pray tell me the whole affair."

Kittoo having comfortably arranged the cushions, threw him-self on them and gave me the following story. It seems

people had become definitely cool towards Kittoo from the day he became an Insurance Agent and were never at home to him when he called. Kittoo thought that he could catch hold of all his acquaintances at the marriage pandal. Being the marriage of the only son of the only rich man of the place, many of Kittoo's acquaintances were present. Seeing so many heads was too much for Kittoo and it indefinitely reeled. Being an enthusiast he went on talking about the various advantages of insuring one's life and finally tried to impress on others that every body should insure at least to provide for their wives by remarking thus: "If the bridegroom of today dies this minute, what will be the fate of the poor innocent girl that is married to him now." ? It seems that Thali was just about to be tied when Kittoo gave expression to the above sentence.

Kittoo honestly admits that he does not remember anything except hands, feet, brickbats, sticks and angry exclamations.

Kittoo finished the story with a moan and said, "I don't understand why they treated me so, anyhow here is your upper cloth" and produced a ball of tattered cloth. There was mark of a foot-print on it. The upper cloth must have been on Kittoo's shoulder, and how did the foot print come there? No doubt one of the assaulting crowd was a keen foot-baller.

I looked at the remains of my only decent upper cloth. Again my heart burned. Kittoo had ruined my upper cloth. Ruthlessly I asked him, "Can you describe the menu ?"

ஃ ஃ ஃ

Question:—"Why is a river lazy ?"

Answer:—"Because she never gets out of bed."

(S. N. V. V Form, A)

SRI HARSHA AS A DRAMATIST

BY
Mr. Y. Mahalinga Sastry, M.A., B.L.

No critic has accorded Sri Harsha the foremost place among Sanskrit Dramatists; but at the same time nowhere has he been denied a distinction second only to that of Kalidasa and of Bhavabhuti who mutually contend for the first place. Prof. Keith thinks that Sri Harsha has received less praise than is due to him. The few other distinguished dramatists in Sanskrit are Bhasa, Sudraka, Visakadatta, Bhatta Narayana and Rajasekara. Others there are in myriads whose works could be read with interest not so much as Dramas but as Kavyas. From this vast mine of dramatic literature the pandit-tradition itself had picked up for universal appreciation the precious trio of Kalidasa, Bhavabhuti and Sri Harsha each of whom has to his credit three dramas. Even as regards the supplementary list, the pandit-critical-instinct has not erred except in the inclusion of Murari—the error being due to its unlimited allegiance to profundity of scholarship and mastery of the language.

At the outset one is inclined to remark that Sri Harsha's fame rests upon an average of considerations. When his name was associated with the two great names in Indian Dramatic literature, his *Ratnavali* must have been uppermost in the minds of the judges. There is an obvious unevenness, from the view point of merit, as amongst the three plays of Sri Harsha. The *Priyadarsika* is a colourless redundancy in respect of its plot and execution. The *Nagananda* is apparently a misfit of the conventional erotic motif, with the dominant ethico-religious motif. Sri Harsha's poetic powers are not above mediocrity—especially in his two inferior plays most often he is found to be making jugglery with the general stock-in-trade of Sanskrit poets. He just scrapes the minimum in the matter of competency of expression. In building up the sanctuary of *Rasa* he is no mature architect, but a child with

card-boards, just aware of a catching fashion, but incapable of infusing spirit into the making. His characterisation is purely adventitious-nothing designed; it is simply involved in the plot and determined by the course of the emotional stream in the Drama. Dramatic situations indeed there are with some promise of liveliness and realism; but are they not mostly manipulations of borrowed material?

Then what about the distinction accorded to Sri Harsha as a dramatist? As observed above it seems to rest on an average of considerations. The *Ratnavali* considerably leavens up the meed of praise given to Sri Harsha. It is so conspicuously above its sisters in its cumulative fascination that we are even willing to give credit to the discredited *Dhavaka* theory, leaving to Sri Harsha the residue of the *Nagananda* alone—relegating the *Priyadarsika* to a still inferior hand. But for the present, proceeding on the trodden path—of course recently laid out but thorougly beaten by an unfailing flow of pedestrians—we would lay emphasis on the contribution made by the *Ratnavali* to the cumulative estimate of Sri Harsha as a Dramatist·

That is one item of the average-striking. The next relates to Sri Harsha's poetic style. In the words of Prof. Keith, "In imagination and grace he is certainly inferior to Kalidasa, but he possesses the great merit of simplicity of expression and thought; his Sanskrit is classical and precise; his use of figures of speech and thought restrained and in good taste''. Possessing these merits of style, Sri Harsha certainly shines by contrast with his successors who developed vicious propensities which destroyed every item of praise included in the above-quoted passage. Later-day writers became complex in expression and thought, the language became recondite and overlaid with periphrasis. Far-fetched figures of speech with nothing but overstretched ingenuity to commend them came into vogue. Restraint gave place to grotesque exaggerations and perverted taste spoiled the finest efforts. Sri Harsha was saved from

deterioration by the models which he served most piously—namely Bhasa and Kalidasa. He has thereby entitled himself to be classed along with the pre-decadence play-wrights and become dear to us as the last of that rare race which strove to predicate a throbbing life in the pages of their dramatic works with all the zest of a personal mission and did not carve leisurely on dead stumps as did the decadent dramatists.

In addition to the above Sri Harsha has given evidence of a flair for the excellences that tell in a drama especially designed to be stageworthy. With his limited talents, he has aimed at striking a mean between Bhasa and Kalidasa—that of neither indulging in too much lyricism nor accelerating the vibration of action. He is lyrical without prejudice to the movement of the Drama. He upheld the example of Bhasa by enlivening his dramas with comic relief now and then, through skilfully interwoven episodes of a light nature. At the same time he had his eye fixed on the subtle evolution of the pervading sentiment of the play. In this blending of the two methods effected with greater genius than was at the command of Sri Harsha, lies, we venture to predict - the future renaissance of the Sanskrit Drama if it should regain its wonted place of honour amongst the literatures of the world in the immense confluence of cultures under modern conditions. We cherish with gratitude the memory of Sri Harsha for demarcating the proper line for the future distinction of Sanskrit Drama with a rare selective instinct.

CROSSED THE FLOOR

BY

S. Krishnaswami, IV U. C.

Recently I happened to go to my village to enjoy the holidays. The village itself is so far away from any big town that it remains a stranger to western civilisation. The suit and hat are unknown to it. It is no wonder that when I went to the village with my hat and boots, I was the centre of attraction. Before I reached my own house I could see a number of boys coming to my right and left saying 'Dorai, Dorai'. I could recognise my own relations, small boys, of course, unable to recognise me addressing me with 'Good Morning, Sir, with right, left and sometimes with both hands. Before long, to the greetings of the boys was added the unauthorised greetings of the village dogs. Brought up amidst ancient surroundings, to the dogs my features caused no little astonishment. The vociferous greetings of the dogs practically brought every one from inside the house.

Curious faces, most of them, grinned at me. I thought it was evidently at my dishevelled crop which had lost its oily lustre during my journey in a bullock cart the knocks of which on my head I can never forget.

To a highly educated man like me the grinning of the villagers was a matter of little concern. With my portmanteau in my left hand and walking stick in the right I went straight to the house of my grand-father, an old man on the otherside of seventy. He was at that time counting dexterously the beads of a *Japamala*. Having placed the portmanteau I stood before him in all attention. His lips never parted but his deep sunk eyes stared at me with amazement. 'Dear Grand father', I began only to be followed by a volley of abuses. He threw away the *Japamala* and almost the first question to ask was "Who asked you to crop your hair" "You have blown to winds our orthodoxy, our religion and customs. It

is all the havoc of this wretched English education ". So saying, he sent for Arunachalam, the good old family barber.

There was no opportunity given to me for replying. The good Arunachalam was already in the backyard holding tight to his arms his old ' Signet Box ' that had served generations. The crop gave way resulting in a tuft. My grand-father spoke to me only after this change.

The Holidays were over. I returned to the city and at the stroke of the bell I was in the College on the reopening day. A change in the expression was visible in the face of every one of my freinds. Many made fun of me. Some refused to talk, while others called me ' Pattikkattan '. Unable to tolerate any more the insinuations, I left the College after the first period directly to the saloon and returned again with a crop. I am however dreading the coming vacation.

ஃ ஃ ஃ

" Oh, my bad memory!" exclaimed the professor at a reception.

" Well. " asked his friend, " and what trick has it been playing you now.? "

"Why, I loathe these crowded functions, and I intended to forget that I was expected to be present, yet here I am – having forgotten to forget".

QUESTIONS AND ANSWERS.

[Questions are invited from students specially on topics of interest and practical value. They would be particularly welcomed if they relate to the application of the principles of Ancient Indian Culture to modern Indian problems as the answers thereto would stimulate inquiry and reflection in the minds of our students who are the citizens of to-morrow. It is unnecessary to add that no answer in these columns should be deemed in any manner authoritative or binding.]

Question:—(R. Ramasubbu I U. C.)

1. Is the statement that Yama gave back the life of Satyavan (when Savitri begged) on his own decision true? If so, has he the authority of doing so without the decision of the Mighty Lord?

Answer :—(A. R.)

It is not easy to say whether the beautiful story of Savitri and Satyavan is historically true, or is only a parable or symbolic story illustrating the wonderful and mighty power of Love. There is nothing improbable in the story of a God materialising in response to the powerful love and prayer of a pure and chaste wife and relinking the fast-loosening bond between the departing ego, and the practically tenantless body before the link was irrevocably cut off, by the Ego passing over to Bhuvarloka or Swarga. Therefore, Hindu culture speaks highly of the purity inherent in womanhood, and of the power of chastity or singleminded love and devotion, a lesson which needs to be remembered in this transition period where a certain laxity has set in. But this phase can only be temporary. God Yama is the mighty Agent of the Almighty, one in consciousness with Him, and can only act in accordance with His Laws ordained for the guidance of the Universe. The Great Laws of Karma can be fulfilled with suitable adjustment even if there be variation introduced in the happening of events. (if the story of Orpheus and Eurydice in the Greek legends.)

Question:—(R. Ramasubbu I U. C.)

2. Some foretellers say that dreams come successful after a few days or weeks according to the time at which we had dreamt. Is this true?

Answer.—(A. R.)

Sometimes dreams foretell events. Ego is out of his dense physical body when the later is asleep, and his present consciousness can embrace events which to us on the physical plane lie in future. Sometimes dreams are symbolic and may also indicate out-of-body experience of the Ego during sleep. Often times we will have to pick out what are rational from those which are merely idle fancies in regard to the meaning of dreams. Many dreams have no significance at all; some may be due to indigestion, or nervous disorders, preoccupied thoughts and fancies, or automatic actions of subtle counterparts of the physical brain. The statement that 'dreams come successful after a few days or more according to the time at which we had dreamt' is not clear. If it means that their realization is said to be a few days or more according to the time of the night when the dream was dreamt, it is difficult to see the logic of this statement, and understand it as correct.

Question: (N. Guruswami, VI Form A.)

3. If we plunge into water, we submerge. But if a corpse is placed on water, it floats. Account for this?

Answer: (R.)

Bodies float or sink in water according as the weight bulk for bulk is smaller or greater than water. The number which expresses how many times a body is heavier bulk for bulk than water is known as the specific gravity of the body. We may say that bodies having a specific gravity more than unity sink whereas those having a specific gravity less than unity float.

Bodies whose specific gravity is just equal to unity will keep themselves in any position between the top and the bottom. In the case of bodies floating in water it is found that the force which makes them float is equal to the weight of water whose volume is equal to the exposed part of the bodies. If a man places himself quite gently in water it will be found that about 4 to 5 cubic inches of the body is exposed. Evidently the force that makes him float is equal to the weight of water whose volume is 4.5 cubic inches. A man plunging in water produces a velocity in him and gathers what is known as Momentum. This force is more than sufficient to counteract the force that makes him float so that a man plunging in water goes down. A corpse cannot plunge itself and gather momentum and therefore it floats. The man also cannot stay down in the water. The moment the velocity of his motion is destroyed he will be buoyed up and come to the surface. We may here observe that if the corpse also is thrown with a velocity into water it will submerge before it comes again to the surface.

The following few points connected with drowning may also be of interest in this connection.

The specific gravity of the human body is very nearly equal to unity and as we have pointed out already one who falls down in the water with a certain velocity goes down into the water. He does not sink to the bottom. When he takes in water so that his lungs and air passages are filled up with water he becomes heavier and sinks. The body then petrifies and this process produces gas which fill all the intercellular space. The body then becomes lighter and is buoyed up with the result that it floats. When this stage is passed, disintegration-commences. The gases escape and the cell spaces are filled with water and the body again sinks.

Question:—(Ananthanarayanan, VI Form C.)

4. Why is it *even* advanced countries like the United States of America and Great Britain have not solved the unemployment Problem ?

Answer:—(H. Nataraj, IV U. C.)

The Question is strange. I am unable to understand the force of the word '*even*'. In my opinion, the problem is more ethical than economic. The Western countries are not in any way less miserable than the Eastern ones. The problem is in brief one of ridding Society of all its evils. Society which is essentially a physical being has to put up with a certain amount of evil inevitable from the very nature of terrestrial objects. It is however open to us to distribute the evil judiciously. Man should have his being-physical and mental-on fundamental principles; until man is able to efface his individuality in the interest of society at large, there is no hope. Till then the evil of perverse existance shall be felt by modern man, now in the form of unemployment, then in the form of bloodshed and war, here in the form of a revolution, there in the form of a rebellion, now in the form of overpopulation and starvation, then in the form of internecine war; whether the Economist agrees with me or not, this is my answer.

A PHILOSOPHICAL QUERY

BY

M. S. Ramaswami Aiyer, B. A., M. R. A. S.

Religion – Philosophy. Religion is the method by which man propitiates God. The faculty utilised for religious purposes is emotion. Philosophy is man's attempt to understand God. The faculty utilised for philosophical purposes is reason. Religion and Philosophy hence are complementarily essential, since man has both emotion and reason, in other words, heart and head to be satisfied.

Every religion to be a religion must have a theology, ritual and ethic. Philosophy may be viewed from two aspects - theoretical and practical. Throughout ages man goes on asking who is God, who is man, what is this universe and what is the relationship of the three? Intense thinking has been done to answer the questions. Philosophical theories are the result of this intense thinking and they form theoretical philosophy.

Now no man is merely a thinking being: he is primarily an acting being. A man may live thought-lessly, but he cannot live act-lessly. If he thinks, it is only to act properly, for life is action. So no thought can be without influencing action. Theoretical philosophy has ultimately a practical bearing. Philosophical theories therefore react on a man's religion as he practises it, on a man's life as he lives it and try to offer solutions to world's problems as he encounters them.

In India there is the hoary Sanathana Hindu religion and three main systems of philosophy - Adwaitam, Visishtadwaitam and Dwaitam. Apart from the outward caste-marks which those that are as it were born in each of these systems wear to distinguish them from others, may I know how each of these three systems react on a Hindu's religion as he practises it, on a Hindu's life as he lives it and what answer each offers to world's problems that confront him in this land of ours today? As a rethinking of these questions with a view to a newer orientation is essential in the present state of our religion and society, I have put these questions.

THE LATE MR. V. G. SURYANARAYANA SASTRIAR

BY

V. G. Srinivasan, II U. C.

Poet, Dramatist and Scholar, the Late Mr. V. G. Suryanarayana Sastriar was almost a wonder of creation. Born in 1871, he was only 32 when Death snatched him away from this world. He was a native of Vilachery near Pasumalai. He was studying in the Pasumalai High School before leaving for Madras to join the Christian College for Higher studies. Being very poor, he had to overcome several obstacles before taking his B. A. degree in 1892 with a First class in Tamil as well as in Philosophy. His extreme patience and indefatigable energy are indeed remarkable.

As a student in the College, Mr. Suryanarayana Sastriar was the centre of attraction. His professors and Mr. Miller the Principal, saw unmistakable marks of greatness in him by his magnetic personality, affable manners and dazzling brilliance. As soon as he passed his B. A. examination, the authorities of the Christian College, always noted for their love for their old boys, appointed him as Senior Tamil Pandit and he soon proved to be an acquisition. It was during those memorable years when he was serving in the Christian College, that almost all his works saw the light of day and established firmly his claim to greatness.

The contribution of Mr. V. G. Suryanarayana Sastriar to the advancement of Tamil culture can hardly be over estimated. In fact when one sees the volume of his work and the short time he had at his disposal, one cannot but conclude that he must have sacrificed his all, including his health, at the altar of Saraswathi. His one ambition in life was to bring back to Tamil its ancient glory by showing to the world its secret glories on the one hand and its potentialities on the other. He was eminently qualified for the task he set before himself. He had the ancient pandit's lore with modern scientific outlook. To him, a Tamil Literature which combined in it all that was best and purest in the Literature of the West and in the ancient Literature of the East was, in the words of the Poet.

"A thing of beauty and a joy for ever,"

He could not believe in the silly superstitions about the origin of Tamil Literature. First, Mr. Suryanarayana Sastriar was struck with the absence of Dramatic Literature in Tamil. The reasons given by the lovers of Tamil for the absence of such literature appeared to him at once fabulous and superstitious. It therefore became his master passion to show the suitability of Tamil for Drama. Of his several dramas, the most prominent are Kalavati, Rupavati and Manavijayam. Eminently classical in the plot, diction and metre these dramas clearly reveal the genius of the author. Writing of Rupavati, Mr. Poornalingam Pillai observes:

"Our Sastriar has in Rupavati pressed into his service, whenever necessary, the felicities of Tamil diction, pure and unmixed, and given to reading public not only intellectual feast but so vivid a portraiture of the ways and manners of princes and people of the age of the literary witenagemot in Madura that their imagination cannot but be quickened, exalted and ennobled." These remarks apply to every work of the author.

It would be attempting the impossible to review his numerous works. In fact there was hardly any branch of learning in which he was not interested. Exceedingly thought-provoking are his discourses on "The History of Tamil Language" and "The Tamil Dramaturgy." His poetical works made Dr. G. U. Pope refer to the author as "the herald of a new School of Tamil poets heartily to be welcomed." His conscientious endeavour was to make Tamil composition, in prose as well as in verse, simpler and more popular than it had been till then. Imitating Shakespeare, the author occasionally introduced in his works, verses adapted to Hindu Music—a feature entirely strange to the classic works of Tamil. He also introduced the English system of blank verse and western system of punctuation. It is no wonder that Mr. G. U. Pope saw in his works "a veritable redescent of Tamil Saraswathi in modern Garb."

What the author would have done to the growth of Tamil Literature if he had been spared for some more years is bound to be a matter of speculation for ever. That he was a pioneer in the movement towards a Tamil Renaissance no one can deny. He was the veritable morning star of the Neo-Tamil Literature. He died in 1903.

ஈகை

BY

V. Jayaraman, VI A. S. H. S.

ஈகையாவது கைம்மாறு கருதாமல் கொடுப்பது.

"ஒரு புடை பாம்பு கொளினும், ஒரு புடை
அங்கண்மா ஞாலம் விளக்குறூஉ திங்கள் போல்
செல்லாமை செவ்வனேர் நிற்பினும் ஒப்புரவிற்
கொல்கார் குடிப்பிறந்தார்."

சந்திரனானவன் தன்னை ஒரு பக்கத்தில் ராகு, கேது, என்ற கிரஹங்களில் ஏதேனும் ஒன்று பற்றிக்கொண்ட போதிலும் மற்றொரு பக்கத்தில் பூமியில் உள்ளவர்களுக்கு வெளிச்சத்தைத் தருகின்றது. அது போல் வறுமையானது எதிரே வந்து நின்றபோதிலும் மேலான குடியிற் பிறந்தவர்கள் தருமத்தைக்கைவிடார்.

ஒவ்வொருவரும் தன்னை இரந்தவர்க்கு இல்லை யென்னாமல் கொடுக்கிற ஏற்ற முள்ள நிலைமை தனக்கு இல்லாமற் போனாலும் தன் பொருளின் வருவாய்க்குத் தகுதியாகத் தக்கார்க்குத் தக்கன அறிந்து கொடுத்தல் வேண்டும். ஒருவன் தனது நன் முயற்சியினால் கிடைத்த பொருளை நல்லவர்களுக்குக் கொடுக்கவேண்டும்.

"ஆற்றுப் பெறுக்கற் றடிசுடு மந்நாளு மந்
நூற்றுப் பெருக்கானுலகூட்டும்"

அவ்வாறே தனம் சுருங்கிய காலத்தும் அற நெறியைக்கைக் கொளலே மேலாம். மேகம் தான் கொண்ட தண்ணீருக்குத்தக்க வண்ணம் பெய்து தரையைக் குளிர் விக்கின்றதல்லவா? பெரியவர்கள் செல்வம் சுருங்கிய காலத்தும் பிறர்க்கு உதவி செய்வதில் பின்னடைய மாட்டார்கள். அவர்களது செல்வம் என்றும் இரப்பவர்களுக்கே உரிமையானது.

திருவள்ளுவர் தமது குறளில் :

"இடனில் பருவத்தும் ஒப்புர விற்கொல்கார்
கடனறி காட்சியாவார்"

என்று கூறியுள்ளார், இவ்வாறே அநேகம் புலவர்கள் 'ஈகை' யைப்பற்றிச் சிறப்பித்துக் கூறியிருத்தலால், நாமும் ஈகையை என்றும் விரதமாகக் கொண்டிருக்கவேண்டும்.

NOTES

College:

Professor Yone Noguchi, the great Japanese Poet and Philosopher visited our College on his way to Colombo on 29—1—36. He delivered a brief, but inspiring address to the members of the College Union. The meeting terminated with a vote of thanks proposed by the Principal.

°°° °°° °°°

We are proud to record the following distinctions obtained by our students in several inter-Collegiate competitions.

M. S. Gopalakrishnan,	IV U. C.-Declamation Contest	I Prize.
K. Srinivasan,	IV U. C.-Lyric Competition	I Prize.
V. P. R. Gangaram,	II U. C.-Tamil Oratorical Contest	II Prize.
K. S. Ganapathi,	II U. C. Senior English Essay Contest	II Prize.
R. Ramasubbu,	I U. C. Senior Tamil Essay Contest	II Prize.
K. S. Ganpathi,	II U. C. do.	III Prize.

(All India Youths' Essay Competition)

°°° °°° °°°

The Madnra College Historical Association.

A meeting of the above association was held on Tuesday, 11th February when Mr. N. Somanathan of IV Class read a very interesting paper on "Democracy in India". Mr. K. S. Srikantan, Vice-President of the Association presided. The lecturer pointed out quoting authorities that perfect type of democracy existed in Ancient India. He attacked the views of Lane-Poole, V. A. Smith and other foreign writers about

the Ancient Indian constitution. Messrs. K. Srinivasan and K. Ramanujam of IV Class contributed much to the discussion of the evening. The Chairman, after congratulating the several speakers, pointed out that the existence of a perfect democracy in Ancient India still required proof. He said that while there were several literary references no inscription of an early date referring to democracy had been discovered so far. The meeting terminated with a vote of thanks proposed by Mr. K. Ramanujam.

The Mathurolasani Sanskrit Sabha.

Under the auspices of the above Sabha, Mr. K. S. Sankaran, II U. C. read a paper on Sri Harsha's Nagananda on Wednesday 12—2—36. Mr. C. A. Krishnamoorthi Rao presided.

Inter-College Tourney

After defeating the Pudukottah College, the Kumbakonam College qualified themselves for the final match in the Inter-College Tourney and they met the Madura College on the European Gymkhana Grounds and won the match by a wide margin of 129 runs. The match was played on Tuesday and Wednesday. On the second day, the game was suspended for half an hour as a mark of respect to the memory of the late King and a silence of two minutes was observed.

The visitors, winning the toss, elected to bat and made 156 runs in their first innings. Four of their batsmen reached double figures, Viswanathan scoring a valuable 49. Jayaraman, Saranathan and Ramamoorthi contributed 25, 23 and 17 runs respectively.

Our College entered next and were all dismissed for a total of 62 runs. Hariharan, the only batsman, reached double figures scoring 20. Saranathan claimed 6 wickets for 25 runs, Sethuraman 2 wickets for 3 runs. Narayanasami and Sambasivan each took 1 wicket for 12 and 6 runs respectively.

The visitors, in their second innings, had made 9 runs for no loss at close of play. Resuming on the next day the Kumbakonam College were all out for 129 runs. For our team Hariharan bowled very well claiming 6 wickets for 38 runs. N. S. Gopalan took 2 wickets for 33 runs.

With 223 runs to make for a win, our Madura College played their second innings and were all out for 94 runs. V. N. Krishnamoorthy scored 25. Hariharan and G. S. Ramaswami contributed 14 and 12 respectively.

Saranathan took 8 wickets for 26 runs. Narayanaswami and Venkataraman each took 1 wicket for 10 and 12 runs respectively. Thus the visitors won the match by a wide margin of 129 runs.

The scores:

Kumbakonam College—1st Innings: Sambasivan run out 4, Venugopalan c Rajaram b Venkatram 6, Kumarasami run out 9, Viswanathan c Natesan b Sarma 49, Jayaraman c Hariharan b Gopal 25, Saranathan c Natesan b Krishnamoorty 23, Venkataram lbw b Gopal 3, Devarajan lbw b Gopal 0, Ramamurthy c Natesan b Gopal 17, Narayanaswami b Hariharan 3, Sethuraman not out 1, Extras 16, Total 156.

Bowling analysis: N. S. Gopal 4 for 41; K. S. Venkataram 1 for 29; Hariharan 1 for 29; Sarma 1 for 9 Krishnamurthy 1 for 14.

Madura College-1st Innings: S. Natesan b Narayanasami 0, N. S. Gopaln c and b Saranathan 4 V. N. Krishnamoorthi lbw b Saranathan 9, Hariharan c Sambasivan b Sethuraman 20, Shahabjan c Devarajan b Saranathan 7, Sarma hit out b Sethuraman 0, K. S. Venkatram b Saranathan 1, G. S. Ramaswami c Kumaraswami b Saranathan 4, Nagarathnam not out 3, Rajaram b Saranathan 2, P. S. Ramaswami b Saranathan 0. Extras 12; Total 62.

Bowling analysis: Saranathan 6 for 25; Narayanasami 1 for 12; Sambasivan 1 for 6 and Sethuraman 2 for 3.

Kumbakonam College—2nd Innings: Sambasivan lbw b Hariharan 11, Ramamurti b Hariharan 23, Venugopal lbw b Hariharan 0, Viswanathan (run out) 1, Venkatram lbw b Hariharan 24, Saranathan b Hariharan 9, Jayaraman st. b Hariharan 13, Devarajan b Gopal 30, Narayanasami b Gopaln 3, Sethuraman (not out) 1, Extras 14. Total (for 9 wkts.) 129.

Bowling analysis: Gopal 2 for 33, Hariharan 6 for 38.

Madura College—2nd Innings: N. S. Gopaln c Jayaram b Narayanaswami 5, K. S. Venkatram lbw b Saranathan 7, Hariharan c Venkatram b Saranathan 14, Shahabjan b Saranathan 2, S. Natesan lbw b Saranathan 4, V. N. Krishnamurti c Jayaram b Saranathan 25, Nagarathnam b Saranathan 0, G. S. Ramasami c Viswanathan b Saranathan 12, Sarma c Jayaram b Saranathan 0, Rajaram (not out) 3, P. S. Ramaswami c and b Venkatram 2, extras 20. Total 94,

Bowling analysis: Saranathan 8 for 26; Narayanaswami 1 for 10; Venkatram 1 for 12.

ஃ ஃ ஃ

From an examination answer:—

"Chlorine gas is very injurious to the human body. The following experiment therefore, should only be performed by the teacher."

HOW THE MOVEMENT GOES

On 24th December last, the President had an interview with His Excellency Lord Erskine, the Governor of Madras. His Excellency was very kind and sympathetic when the President represented to him about the aims and ideals of our College and the work of construction of the new College buildings in which we are engaged at present and which would be completed in a few months and graciously accepted the isssues of our College Magazine for the current academical year. The President requested His Excellency to be pleased to open the new buildings after their completion.

ஃ ஃ ஃ

It had been arranged that a team of players from our Setupati High School and A. R. High School should compete in a series of matches in different games with the players of Madanapalle Theosophical High School and Besant Memorial School in Adyar during Christmas. But at the last moment, for some reason or other, the arrangement could not be carried out. It is a very regrettable thing that our boys missed the opportunity of taking part in the tournaments which went on at Adyar in which the other two institutions participated. But it is some consolation to know that a Hockey team from the Theosophical College Madanapalle, came here on a tour during Christmas holidays and played a match with our players on 23rd December which was "very interesting and highly contested". It is also pleasing to note that there were friendly cricket matches between our College team and Sivaganga Rajah Sahib's XI and Mr. Ramanathan's and Krishnier's XI during these holidays.

ஃ ஃ ஃ

These matches with teams from other institutions have a highly educative value of their own. It has often been remarked by keen observers that though an Indian player often plays

brilliantly and is not inferior to his compeers from other countries, yet the members of the Indian Team have not the same keen corporate sense, of playing for their side which should dominate, when necessary, the desire to manifest individual skill and brilliance, as members of English or colonial teams shew, leading to the result that the fortunes of the team as a whole in the playing field suffer. This shows a lack of appreciation of the value of discipline. But India would want in an ever increasing degree a disciplined and ordered life on the part of the citizens when she enters into the different streams of national and international life as she would shortly, e. g., in Politics, Local Self Government, Defence, Science, Art, Commerce and other departments of human activities.

ꝏ ꝏ ꝏ

The sporting fields offer great opportunities for the cultivation of a sense of discipline in our youths who would be the citizens of tomorrow. There should be cultivated the qualities which go to make up for leadership and enable their possessors to be ready to take the initiative and shoulder responsibilities.

ꝏ ꝏ ꝏ

Entering the arena of competition with outside teams enables us to discover clearly whatever we are lacking in as we discovered for example that in one of our High Schools we have not paid due attention to certain important games and to train the players to keep fit and trim. We shed our parochial narrowness, when we come in contact with competitors from other distant institutions, and cultivate wider outlook and broader sympathy. These contacts are a necessary supplement to the teaching we get in our class rooms and they should be welcomed and taken advantage of whenever opportunities occur.

ꝏ ꝏ ꝏ

The Members of the Madura College Collection Committee promise to work in earnest to strengthen the college finances. They have many schemes on hand, and we await with confidence the result of their labours.

ꖴ ꖴ ꖴ

We should start on the important work of preparing a roll of our 'Old Boys' especially of those who have brought distinctions to their *Alma Mater* in different walks of life, by their career, service and sacrifice. Information on this head given by past and present students of the college and sympathisers and well wishers of the Institution will be cordially and gratefully welcomed by the Principal and will be utilised in the preparation of the Madura College Calendar.

ꖴ ꖴ ꖴ

Srimathi K. B. Sundarambal, the famous singer, actress and cinema star, has generously promised to give three benefit performances either at Madura or Karaikudi as the management desires in aid of our College finances. We are under obligations to her for the kindness.

ꖴ ꖴ ꖴ